

light of IWASHTKI, Teriljj concealed in the mansion

of the moTing mooc ^a

16. "Who yokes, to-day, to the pole -of the car
(of Taiga Tin
INDBA) his vigorous and radiant steeds,
whose
fury is unbearable? in whose months are
arrows^
who trample on the hearts (of enemies) , who
giye
happiness (to friends) ? (The sacrificer) who
praises
their (performance of their) duties obtains
(long)
life."

^a The text has only " they found;" the Scholiast, following
Ydska (Nir.) IV., 25), supplies *Adityasi/a, rasmayah*,
the rays of the
sun. *TwasMri* is here used for the sun, being one of
the *Ad-ityas* ;
or, according to the Scholiast, for *Indra*, to whom
the hymn is
addressed,, and who is, also, one of the *Adityas*.
The purport of
the stanza is, apparently, the obscure expression of
an astronomical
fact,—known to the authors of the *Yedas*,—that the
moon shone
only through reflecting the light of the. sun. So it
is said, " the
rayq of*the sun. are reflected back in the bright
watery orb of the
moon;" and, again, " the solar radiance, concealed
by the night,
enters into the moon, and thus dispels darkness by
night, as well
as by day." According to the *NimtM@*, II., 6, it is
one ray of the
sum (that named *Sushumna*,} which lights up the
moon; and it is
with respect to that that its light is derived from
the sun. The
Pwdnan have- .adopted the doctrine -of the
TredEt\$.~'F*\$Mu*

Purdna, p. 236.

* Another interpretation may be assigned to this'
Terse, which
turns upon rendering *Jutk* by *Prajapati*^ instead, of
who, and ^a^
by *word* of the Yeda*, instead of *horses*; making
"*Prajdpau*
combines, to-day, with the burden of the sacrifice
the sacred
words that are-effective, brilliant, essential,
em^tte^-'&aza-the
mouth, animating the heart, and productive
of happiness: the
worshipper who fulfils the object .of such prayers
oblives life/V